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ALGIC LEGENDS.

HAMILTON.

*From the Canadian Institute Semi-Centennial Volume.*

TORONTO:  
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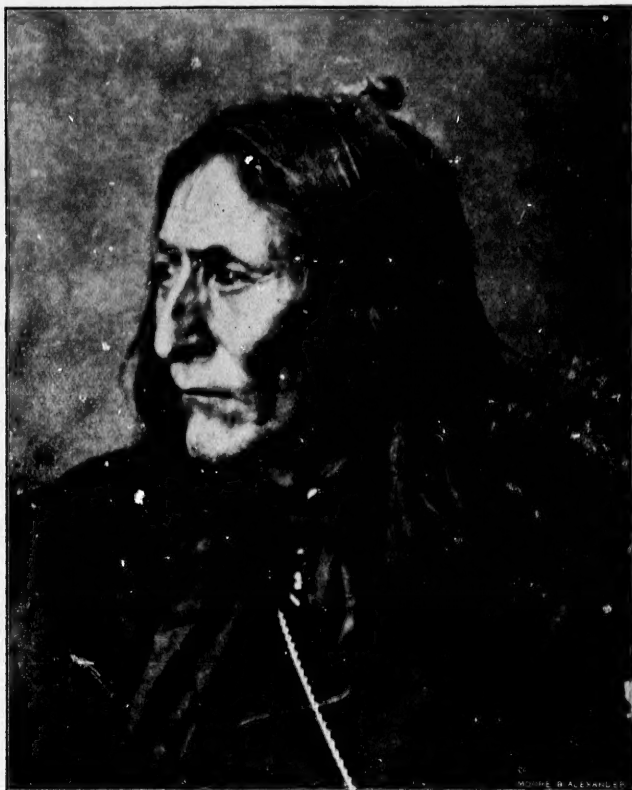
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CROWFOOT.

*(From a photograph loaned by Senator Lougheed, of Calgary).*

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## FAMOUS ALGONQUINS; ALGIC LEGENDS.

BY JAMES CLELAND HAMILTON, M.A., LL.B.

*(Read November 26th, 1898.)*

Tribes composing the Algonkian nation. Their origin, places of habitation, language and customs. Mississauga chiefs. Chiefs Shinguakongse, Shingwauk and Pegwis. I-and-wah-wah, Kow-Croche, the peace-maker, Crowfoot, friend of the white man and of civilization. Poundmaker, Mikasto, Pontiac, The Blackbirds—The Mandan, A. J. Blackbird, Algie moral precepts, Makadebenessi, J. B. Assikinack, Upper Canada College Boys, Francis Assikinack, Kee-Jak, Gitchi Naigou and his pious daughter, "principal women" in treaties, Chiefs Sweet-Grass and Mistowasis, Mamongazida, Waub-Ojeeg, John M. Johnston and his family. Waub-Ojeeg's battle song. Algie legends and Hiawatha myths. Moore's poem. Iroquoisan and Algonkian poetry compared.

"Peace hath her victories,  
No less renown'd than war."

The Algonkian race forms a very considerable portion of the aborigines of Canada, who number in all about one hundred thousand souls.

Jacques Cartier and Champlain knew our nomad natives under two great divisions, the Iroquois or Six Nations, with their cognates, the Hurons, Neutrals and Tobacco tribes, and the Algonquins.

Algonkin, Algonquin, Altenkin, and Algie or Algique are other forms of the same word, as given by the early French.

Of the Algonquins proper, and bearing that name, there are about three thousand persons whose reserves are at Golden Lake and in North Renfrew in the Province of Ontario, and at Desert, Temiscamingue, the Districts of St. Maurice and Pontiac and elsewhere in Quebec. The Algonquins called themselves O-dush-quah-gummé, meaning people at the end of the water. But under the generic term Algonquin are included tribes found north of the great lakes from Labrador to the Rocky mountains and the river Athabasca, known as Chippewas, Ojibways or Saulteaux, Mississaugas, Odah-wahs or Ottawas, Adirondacs, Montagnais of Labrador, Montagnais du Saguenay, Abenakis, Maskegons, Micmacs, Têtes de Brûles of St. Maurice, Menoménées, Delawares, Potawahtamees, Crees, Bloods, Piegans and Blackfeet. The

Penobscots, Mohicans and some other extinct tribes in Eastern Canada and New England were also of the Algic stock.

"Their collective name," writes Professor Campbell, "was Wapanachki, or men of the East, a term which still designates the Abenaki tribe of Maine." "The principal tribe of this large family, from the earliest period to which traditions refer, was that of the Lenni Lenape or Delawares." "The Mississauguas, who held the site of Toronto and the coast of Ontario down to its outlet in the St. Lawrence, were likewise Linneeh." "The word Lenni signifies men."

Among all the Algonquins there ran a tradition that their ancestors migrated from the North-West. Mr. Lewis H. Morgan estimates that not less than a thousand years elapsed from the time when their forefathers passed from a common centre and their introduction to Europeans. The tribes so gradually moving surrounded the Iroquois territory, or as Mr. Parkman describes the situation,—“Like a great island in the midst of the Algonquins lay the country of tribes speaking the generic tongue of the Iroquois.” The connection between the great Algonkian families is one of language, the different dialects spoken by them have been proven by analogy to have had one origin.<sup>(a)</sup>

The Algonkian tongue has a soft and pleasing sound, and has been compared to the Greek in its sweetness and mode of construction. Ideas are expressed in groups and word pictures are formed. The letters F, C, R, V and X are not in the alphabet proper of the Ottawas, Ojibways or Crees, but there is local dialectic variation. The Athabaskan Crees turn the Lenapi L into R—the Wood Crees into *lh*, the Hudson Bay Crees into *y*, the Plain Crees into *n*.

We find the national name in various forms on Canadian maps. Algonoma is the land of the Algics, the great provincial reserve of more than one million acres in extent is properly called the Algonquin Park. The capital of Canada is named from one of these tribes. Winnipeg is a Cree word. Toronto is claimed by Dr. Oronhyatekha to be a word of his nation, the Mohawk, but Dr. Scadding and others derive it from the Mississauga idiom. Machquoteh, now honoured as the site of Upper Canada College, is certainly an Algic term, meaning a meadow.

Before the taking of Quebec in 1759, the red men sometimes held the balance of power. The Ottawas, Ojibways and Potawahtamees were

(a) "Ancient America," by John D. Baldwin, pp. 60, 65 and 135—"It may be suggested that the Salishans of British Columbia and Washington have been on the continent since the 13th century. The Algonquins must have preceded them some 600 years." Dr. John Campbell, "Can. Inst. Proceedings," 1884, Vol. 1. 15 and N. S. of 1897, 1. 39.



united in a loose confederacy under Pontiac. After his death and the capitulation of Montreal, the weight of the Algonkian power was with the British.<sup>(b)</sup>

The early voyageurs, traders and employees of the Companies fraternized with their red neighbours, learned their tongue and often became joined to them in ties of blood. The education so resulting was rather of the European into the native lore, than of the red man into the white man's learning, religion or customs. Sir Alexander Mackenzie remarked one hundred years ago that it requires less time for a civilized people to deviate into the customs of savage life than for savages to rise into a state of civilization.

From the red aborigine to the citizen with our artificial and complex civilization, there is an evolution that cannot be worked out in one generation. The scales of barbarism are sloughed off but the result is not an unmixed good. The appearance of white men, advancing in force with their lust for land, disturbs the conditions, the hunting ground becomes limited in space and in quantity of game. The tribes soon find it necessary to live at peace, not only with the whites, but with other tribes with whom they had for ages waged bloody feuds. Cultivation of the soil, to a small extent, had been practised by the squaws, now the men are urged to lay aside their weapons and to use the axe, the hoe and the plough, and eventually reaping and threshing machines. Such evidences result from a severe discipline, involving hunger, decimating disease and a contest with the inevitable. The famous bargain of 1870 added three millions of square miles to the area of the Dominion, now succeeding to the mild sway of the Hudson Bay Company with further Imperial authority. At this time the buffalo was disappearing and the old order was also passing away. Since the flag of Canada began to wave over the west, the farm instructor, school teacher, missionary and mounted police have been transforming the aborigines. Chiefs appear appareled in the red, councilmen in the blue, coats of their offices, as democratic leaders of their bands in the ways of peace. The Sun Dance, with its cruel rites, promises soon to be a forsaken custom even among the Blackfeet. The herding of cattle, raising of sheep, and breeding of swine promote domestic virtues. The scalping knife lies rusting in its sheath and the tomahawk is buried. Soon the blanketed Indian will be seen only in the most remote places and in photographs, and war-whoops will be heard only through the phonograph or in

(b)—"The Odahwān Language"—F. Assikinack, Can. Inst. Journal III, 481.

"Parkman's Conspiracy of Pontiac," 1, 125.

"Prehistoric Man," by Sir D. Wilson, 3rd Edition 2, 369.

Colonel Cody's Wild West Show. We will see that the red man and the pale-face are not far apart in human passions, pleasures and instincts. As the Jewish Samuel and Joseph had visions by night, so the young Indian sought through dreams to know the will of the Great Spirit. The sun was by some worshipped, the moon, the Pleiades, and other stars of our Western hemisphere were personified, and every Laurentian hill, lake and island had its Algic lore that lived in the imagination and memory as do the tales of fairies, pixies and warlocks in Wales and Ireland. We are accustomed to hear of Masonic and other mystic orders, but the Algic Wapibahnnoowin was a pagan society of ancient origin and wide ramifications, whose priests turned to the east, the rising sun, for inspiration, and claimed supernatural powers. The society called Medaöwin had secret signs, rites and passwords.

Much has been written of the Iroquois and more southern Indians. Some noted Algonquins now claim our attention, loyal Canadians and brave men, of whom it may be said, "there were giants in those days."

MISSISSAUGA CHIEFS.—It is but right that the leading men of the Mississaugas, a branch of the Ojibways who, one hundred years ago, occupied the land on which we dwell, should be referred to. The present site of Toronto was included in an agreement made between Sir John Johnson and the Mississaugas, on September 23rd, 1787, confirmed by another, negotiated by Colonel William Claus, on behalf of the Crown, August 1st, 1805. The tract so peacefully handed over contained more than two hundred and fifty thousand acres. In the time of Champlain and the Jesuit-Huron missions, this was in the central territory of the Neutrals, or Attiwondaronk, allies of their northern neighbours, the Hurons. The Jesuit relation of 1641 estimated the Neutral population at 12,000, with forty villages scattered southward as far as Niagara, and westward to Detroit. The remains of their ancient stronghold, the Southwold Earthwork, with its moat and ditches, are yet to be seen between St. Thomas and Lake Erie. Iroquois torches had, a century and a half before Sir John Johnson's treaty, destroyed their villages, and their lands were now mostly occupied by Mohawks and Mississaugas. History does not tell us who were the predecessors of the Hurons and the Neutrals, but the archæologist and geologist come to our aid. They are not confined to records of the stylus and pen or the modern printer's art, but read the story of archaic ages in the rings of ancient trees and in the strata of the earth. They tell us that in the fair valleys of the Don and Humber were, not only contemporaries of the dwellers in Atlantis and of the Mound-builders, whose reindeer browsed on these hills, but, ages before

them, were men who hunted the long-haired elephant on the banks of an ancient and larger Lake Ontario.

Returning to the period when Anglo-Saxon sway here began, we find that in the treaties of 1787 and 1805 the native owners were represented by Chechalk, Quenepenon, Wabukanyne, Acheton, Wabenose, Osenego, Kebebonecenc, Okemapenesse, all chiefs or leading councillors, who appended their totems in much the same manner as the English barons attached their seals to King John's charter. Some of these names also appear in treaties made by Governor Simcoe. It seems a strange omission that none of the names of these old sovereigns of the soil are perpetuated in any part of the princely territory they once occupied.

Governor Simcoe came from his little capital at Newark, now Niagara, and spent part of the winter of 1793-94 in a tent near the Old Fort. He often met representatives of the Mississaugas but the treaties that he made at Niagara mostly concerned the Iroquois. The Governor at this time determined to make Toronto the capital. He went up the Don valley by a winding path under the shade of great oaks, elms and beeches and there, in sight of the favourite camping grounds of the Mississaugas, erected a summer residence the site of which is still defined. It was named Castle Frank in honour of his son. This house was long ago consumed by fire. Young Frank was a brave lad, who entered the army and fell in his country's cause at Badajoz in Spain. (c)

I regret being unable to single out any of the Mississaugas mentioned for deeds of prowess and other distinction, but there were many of the Algie stock of that time and since who won renown, some whose fame was confined to their locality and tribe, and some who were known throughout the nation.

SHINGUAKONGSE whose name signifies the "Little Pine," was the son of a Chippewa woman and British officer. When the father was removed from a western to a Lower Canada command, the mother stayed with her Ojibway relatives and kept the boy, educating him in Indian fashion. He early distinguished himself in the pursuit of Stoic virtues, and in his tenth year fasted twice, ten days in succession. He fasted to have fine dreams, that is, to have his head clear and his body enured to bear great exertion. He wished to know all that could be learned on earth and in heaven. His mother became wife of an Indian and her first-born sometimes suffered from neglect. Once as the boy lay on his

(c) The Duke de Liancourt, when visiting the Governor in 1795, wrote: "There have not been more than twelve houses hitherto built at York; they stand on the bay near the river Don. In a circumference of one hundred and fifty miles, the Indians are the only neighbours of York. They belong to the Mississaugas."

hard bed half naked and trembling with cold and hunger, he wept for a time, until, falling into a state between dreaming and waking, he fancied that a gentle voice said sympathisingly; "Thou poor Shinguakongse, thou art wretched, come to me!" He looked around him but could see nothing but a path hovering in the air which gleamed in the darkness and which, commencing at his bed, ran upwards through the door-way of his cabin. He knew it was a way on which he must walk. He went upon it and rose higher and higher into heaven. There he found a house from which a man came to meet him wrapped from head to foot in white garments like a priest. "I called thee, O Shinguakongse, to me, to shew thee something glorious. Look thither towards the rising sun." When Shinguakongse looked he perceived the entire field full of tepees and troops, among them the great tents of chiefs and a multitude of braves, warriors and leaders sitting together at the war council. . . . "See," said the white robe, "hereafter thou wilt be as grand as those thou seest there in the field, and wilt become thyself a mighty hero." . . . The glorious reminiscence of this dream remained to the boy and he became one of the greatest chiefs of his race, the Ojibways on Lake Michigan (Mitchigaming) and on Lake Superior (Kitchi-Gami). After this dream he changed his name from "The Little Pine" to Sagadjiveösse, meaning "when the sun rises," and adored the sun from that time until in his later years he learned to revere the true Creator of the sun.

Shinguakongse was always faithful to his people. In January, 1837, he addressed the Governor, Sir Francis Head, in a long letter urging the government to build houses for his people as had been promised. At a great Indian gathering on Manitoulin Island in August following, Shinguakongse represented his band of St. Mary's River and objected to a removal of the principal council fire to Manitoulin Island. When a grown lad his mother took him to see his father, then serving at Fort Detroit. The officer gazed with pleasure on the young savage. He was proud of his manly beauty, and wished to educate him as a white man and to procure him a commission in the British service. But no! Shinguakongse loved his mother, his tribe and the beautiful Northland too well, he would not forsake them. His father dismissed him with presents, and retained a paternal interest in him until his death.

In all wars Shinguakongse was on the British side. He was at Fort Malden and in the battle of Moraviantown. Had he been a white man, knighthood would have followed his achievements. He was made chief of his tribe and received many medals, which he never wore but distributed among the young warriors. He represented the Garden River

Indians, and was the first to sign the important treaty made by Mr. W. B. Robinson, at Sault Ste. Marie in September, 1850. He was offered medals and other honours by the Americans, which he declined. He had, with a large party of Canadian Indians, joined the force gathered for the attack on the Michigan stronghold at Macinac on July 17th, 1812. When the mode of attack was considered, Captain Roberts called on the Ojibway chief for his advice. He asked for time to consider, but the next morning he said, "I have dreamed, Captain." "I have dreamed too," the commander replied, "let us combine our dreams." Then Shinguakongse gave his dream or advice, which was shortly, that early the next morning while the fort was in fog and darkness, the Indians should paddle out in their canoes round the island, climb the heights and attack in the rear, while the British leader, with his troops with great noise of drum and guns attacked the Americans in the front. Captain Roberts answered: "Thou didst dream well, Shinguakongse, and I have dreamed also like thee; let us set to work quickly." The advice was taken, the dream was fulfilled. The post was the Gibraltar of what was then North-western Canada. It controlled the fur trade and the Upper Lakes. An attempt was made to retake Macinac two years later, but it remained a British post until given up when peace was declared in 1814.

When the war was over, he followed the British and came to Garden River, where a lob-tree of pine was erected before his lodge, on which flew the red Union Jack. He was long a leader of his people, and headed several expeditions into the Sioux country from Lake Superior to the Mississippi. He was then a pagan, and full of superstition. His medicine bags contained recipes for magic incantations, which he valued most highly. For these he had, at various times, paid in beaver and other skins, what was calculated by Mr. Kohl as amounting to \$30,000. But, under the ministrations of Dr. McMurray, he became a Christian, and settled at the Indian village of Riviere au Desert, highly esteemed by his people and the English. As he lay in his illness, the red folk prepared and put up a second flag-staff before his house, with a new flag upon it; but he died, leaving a worthy family, one of whom, Augustin Shingwauk, gave his name to the Shingwauk Home. It was found that the old chief had, shortly before his death, destroyed all his papers and birch-barks, painted dreams, songs and dances. (d.)

Mr. J. G. Kohl, the German traveller and author, visited the north shore of Lake Superior in 1858, soon after the decease of Shinguakongse,

(d) "Kitchi-Gami," by J. G. Kohl, *cap.* 23. "The Canadian Indian," pp. 133, 343. "The Georgian Bay," p. 151.



and found him celebrated throughout that region for his prowess as a leader in Indian warfare, as an ally of the British, and as a wise councillor and chief.

The name of this chief, in the corrupted form Chinguacousy, is held by a township in the county of Peel.

Augustin Shingwauk lived at Garden River, near Sault Ste. Marie, Algoma, until his death on December 23rd, 1891. He was a true ideal of a race whose characteristics are rapidly receding from Canadian life. In height he was upwards of six feet, of fine physique and commanding presence. "His forensic eloquence often moved his white brothers to admiration of the wonderful natural gifts of the forest born chieftain." (e)

His picture, by Paul Kane, may be seen at the Canadian Institute. Mr. Kohl refers to him in 1858 as "a powerful and handsome man in the prime of life."

THE CREE CHIEF PEGWIS.—The three great tribes found in Manitoba and the Northwest Territories, are the Nehethowuck, known as Crees or Killistines, the Chippewas and the Blackfoot nation with their allies and kin the Bloods, Piegans and Sarcees. There are also many bands of Sioux or Dakotas, but they properly belong to more Southern regions. The Crees with the Chippewas were ancestral enemies of the Blackfeet, while the Sioux cherished a murderous feud against the Chippewas and their allied friends the Saulteaux. (f) The few whites were content, in early days, to let these savages hunt and destroy each other.

As late as 1866, the deadly hatred showed itself in Fort Garry. A band of Sioux from Minnesota was attacked by Saulteaux from Red Lake, and five of them were shot; the others fled. Prior to 1863, the home of the Sioux was in Minnesota and Dakota, at the head waters of the Mississippi and Red River of the North. They were systematically treated unjustly by the United States officials, until they left their reserve for the war path and inflicted terrible atrocities on the settlers of Minnesota. The military power of the United States did not succeed in subduing the savages until a territory as large as Nova Scotia had

(e) "The Canadian Indian," 1891, p. 153.

(f) The Crees called the Blackfeet *Ayatsuvniwak*, meaning foreign enemies. The Chippeways called them *emnaslini*, wicked Crees, or wicked foreigners. The Crees, called *Kinistenovah* by the Blackfeet, style themselves modestly *Neyowark*, or *Nehethowuck*, signifying men. The Sioux were called *Pwan* by the Saulteaux meaning *roast meat*, from the horrible custom of cooking the victims so indicated. From *Pwan* was derived *Pawatah*, and *Assinipwatak*, Sioux of the rocks, or Mountain Sioux, which was by the French made into *Assinipoels*, and then became *Assiniboine*, ("N.W. America," by Mgr. Taché, p. 123.)

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(From a Toronto Photograph taken about 1890).

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been depopulated. This Indian war cost the United States ten millions of dollars, and necessitated the maintenance of military posts, with garrisons of three thousand men, for some years. Some of these Sioux entered Canadian territory, and their reserves may be seen at Birtle, Regina, Moose Jaw, and Oak Lake, where they are taking kindly to civilization.

With such wolves on our borders, was it not strange that the little white flock of Manitoba did not suffer? In this we see the influence of the Hudson Bay Company, who always treated the Indian fairly and secured his friendship. Much credit is also due to the Manitoba loyal Indians and to Pegwis, chief of the Red River Crees.

Under the treaty made at the northwest angle of the Lake of the Woods in October, 1873, the Saulteaux became bound to live at peace with all men. The aged chief Kow-Croche was sent as mediator by the red men who entered into this important compact, to formulate terms of friendship with the Sioux in the Red River valley. The result was satisfactory and the ancient feud was buried. Next year the Dominion allotted lands for the first Sioux settlement on a reserve. (g)

In August, 1893, at St. Peter's Reserve, midway between the city of Winnipeg and the lake of that name, I met I-and-wah-wah or Thunderbolt, whose English name is John Prince. He is a man of fine proportions, with features very much resembling the late Sir John Macdonald. He was well aware of this resemblance, saying, "I was very sorry to hear of Sir John Macdonald's death. When we met at Ottawa, we looked, the one at the other, smiled and thought this is the man that looks like me." He was affable and polite, as he sat in the Superintendent's house, in the official blue coat of a councillor. At our request he told two Indian legends, simple tales, which had been recited at camp fires for many a score of years. (h). I-and-wah-wah occasionally took a whiff of his pipe, or chewed a piece of medicinal bark, apparently to help memory and imagination. He seemed to enjoy the telling, gesticulating and laughing as he proceeded. Then he became thoughtful when I asked him to tell of his grandfather Pegwis and of his relations with the Sioux. I informed him that Sir John Schultz, then Lieutenant-Governor of Manitoba, had told me of the sterling loyalty of Pegwis. He smoked a while, his wife who also had her pipe and took an occasional whiff, jogged his memory, and he said, (the good wife of

(g) "Morris' Treaties of Canada," 280.

(h) "Two Algonquin Legends," *Journal of Am. Folk Lore*, Vol. VI., 201.

the Indian superintendent interpreting), "I never went on the war path, but I often heard from our people of the contests between the Blackfeet and our nation, and of the Sioux massacres in Minnesota. Some of the Sioux came in early times, even before the Scotch people arrived, to smoke with Pegwis. Wah-ni-tii was their old chief. He had British medals, but grandfather suspected him even when smoking the pipe of peace. The Sioux wanted the Crees to join them against the British. Wah-ni-tii left our reserve and soon after killed all the Saulteaux he could catch on the plains.

"The next generation of Sioux were worse, sly as foxes and cruel as wolves. After the Minnesota massacres, ten of them came to see Pegwis, the bad chief Little Crow being with them. Grandfather was annoyed and angry with them. He died soon after of heart disease. Little Crow was shot and killed at St. Joe by Mr. Lampson. Grandfather always advised the Crees to be friendly with the whites." The name of Pegwis, or Pegowis, with his mark or totem attached, appears as representing the Red River Crees, on the treaty of July 18, 1817, between the Earl of Selkirk and the Chippewas and the Crees, whereby lands to the breadth of two miles on either side of the Red and Assiniboine rivers were ceded to King George III. The consideration to the Indians for their extensive territory was one hundred pounds of tobacco to be given to the chiefs of the Chippewas and a like amount to the Cree chiefs annually. The lands are now among the most valuable in Manitoba.

THE BLACKFOOT CHIEF CROWFOOT.—The Blackfeet were found west of the Crees of the Western plains, and south of the Saskatchewan. An English gentleman, who had sojourned among them some years ago, expressed great admiration for this people to Archbishop Taché, saying, "The Blackfeet are to other Indians what the English are to other people." "I bowed to express the high sense I had of his opinion, and leave to others to criticise as suits their fancy," writes the polite French churchman.<sup>(i)</sup>

The Blackfeet are now progressive and fast taking on civilization. They were slow to come under treaty, and it was very much through the influence of Crowfoot, head chief of the South Blackfeet, that Governor Laird succeeded in concluding the important treaty of September 22nd, 1878, with Blackfeet, Bloods, Piegans, Sarcees and Stonies at the Blackfoot crossing of the Great Bow River.

(i) "Sketch of N.W. America," by Mgr. Taché, translated by General Cameron, p. 127. Here and in the Government Reports, *Blackfeet* is used in the plural. Adding *s* to the singular has been urged as preferable, and future historians may perhaps so persuade us. Meanwhile the prevailing nomenclature is followed.



Crowfoot's speech at this meeting is a fine specimen of natural eloquence, and induced Old Sun and many other chiefs and leading men to follow with their allegiance.

How wonderful the change wrought among these wild but noble specimens of the race in the years that have passed since 1877! Tribal customs, wisely tempered by Anglo-Saxon law honestly administered, form an admirable system of government which all respect. Christian Canada is proud of her Red Children, and aids their progress with no niggard hand. Works of irrigation have improved the pasture lands and facilitated the raising of cattle. Great hay stacks and well-filled granaries, comfortable houses, and barns such as white farmers would not despise, are seen in the valley of the Bow River and on the slopes of the Moose mountain. Among the Piegiens, Chiefs "Old Moon" and "Thunder Chief" cut their hay with machines, while in 1892 "Running Crane" and "Heavy Gun" owned their own reapers, and raised oats weighing 46 pounds to the bushel. "Heavy Gun" also tried his hand as a miner on St. Mary's river, delivering one hundred tons of coal at the McLeod Agency, the work being all done by Indians.

The Blackfeet also mine coal, the leaders in this industry being Chief Running Rabbit, a successor of Crowfoot, Calf Bull, and Many Bears, each of whom has driven a shaft into seams of coal. Some are successful agriculturists, raise hay in large quantity, which is carried to market by teams of two or four horses. Grain, but especially root crops, are grown. Wood is cut and sold, and many gain much of their support from tanning of hides which are sold to settlers around the reserves. The children are trained in local schools, and at industrial institutions, most of them under care of religious bodies, but all aided by grants from Government.

The English tongue is taught, and the scholars join in singing religious and patriotic songs. An organ or melodeon is often used to accompany, and the singing is particularly sweet and attractive. Many show skill in the use of musical instruments and boys' bands are not uncommon in the older reserves. Games such as attract sturdy white boys, including cricket and hockey, give vent to the exuberance of the young. On White Bear reserve the football is seldom at rest during spare time, and "on one occasion they got up a match among themselves, and were so taken up with the game that they played all night before either side would allow itself beaten and give up."(*j*)

(*j*) "Dominion Indian Report," 1897, p. 152.

Dominion Day and other Canadian national holidays, with their celebrations and pastimes take the place of the Sun-dance and Dog-feast.

It is thus that civilization with its comforts and pleasures advances. The meadow and the waving grain attract as did formerly the hunting field. Gitchi-Manitou flees into the darkness of the past before the white man's God. The consumer becomes the producer, adding an important industrial element to the Dominion.

This is a happy solution of Samson's riddle: "Out of the eater came forth meat, and out of the strong came forth sweetness."

Crowfoot, Esupomusikau, was son of chief Many Names. His mother was a Blood Indian. His name was gained through his intrepidity in battle with the Crow Indians, as Scipio was called Africanus after his conquests south of the Mediterranean.<sup>(4)</sup>

He led in a famous battle between the Crees and Blackfeet in 1366 at Three Ponds, between Red Deer and Battle River, and again at the last fight between these tribes a few years later near the present site of Lethbridge. His loyalty was tried but firm. In 1875 Sitting Bull and ten of his chiefs, who had destroyed Custer and his command, visited Crowfoot, but he declined to negotiate with them. He refused overtures from Riel when he proposed to capture the North-West for the Indians and the Metis.

"He was," writes the author of "Canadian Savage Folk," "a noble red man, worthy the respect and grief of a great nation, which delighted to honour him in life and now holds dear his memory."

Crowfoot was a noble looking man, tall and straight, with the eye of an eagle, and born to command. When he rode or walked abroad he was escorted by his retinue of headmen, and when in Council his coat of deer-skin and beadwork, his leg gear and moccasins were gorgeous indeed. Warned of the coming of the railway and of the white man's vices by good Father Lacombe, he ordered his people to keep to their reserves, and they are, as we have seen, still orderly and progressive. The author of "The Making of the Canadian West," refers to Crowfoot as "the redoubtable chief who promised to be loyal and kept his word. A stern, stoical man whose will was law for his tribe, and whose consistent loyalty was of great value to Canada during that troublous time."

(4) "Canadian Savage Folk," by John McLean, Ph.D., p. 375. "Dominion Report on Indian Affairs," 1892, XXIX.

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CROWFOOT: BLACKFOOT CHIEF.

(Reduced from *Dominion Indian Report of 1896*).

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Near Three Bulls' village is the modest monument put up by Canada over his grave. On one side is inscribed "Chief Crowfoot, died April 25th, 1890, aged 69 years." On the other side "Father of his people."<sup>(f)</sup>

POUNDMAKER. Not far from Crowfoot's grave, Poundmaker of rebellion fame is buried. He was on a visit from Battleford when he died. He was a Cree and passed his boyhood among the tents of his own people. When a youth he met Crowfoot who took a strong liking to him and induced him to live with the Blackfeet for several years. Crowfoot's teachings were for peace and against the hostile attitude that was an inheritance of Crees and Blackfeet. Poundmaker grew up tall and slender with high forehead, Grecian contour and free from any signs of coarseness or sensuality. His reserve of thirty square miles was south of Battle River, thirty miles west of Battleford. His independent spirit adhered to a nomadic mode of life; he did not take kindly to farming, and found much difficulty, as the buffalo disappeared, in bringing himself to an adherence to the new mode of life which he saw to be inevitable if his people were to be saved from annihilation.

When Governor Morris came to negotiate a treaty in 1876, he spoke in a manful way, saying, "We were glad to hear you tell us how we might live by our own work. When I commence to settle on the lands to make a living for myself and my children, I beg of you to assist me in every way possible. When I am at a loss how to proceed, I want the advice and assistance of the government." Poundmaker was attached to Lord Lorne's party when he visited the North-West in 1881, and the Governor General was favourably impressed with his appearance, intelligence and loyalty. There were, however, among the young braves of his reserve, many who loved the warpath and who were influenced by the messengers from Riel. This led to armed resistance at Cut Knife Hill and to the pillaging of Battleford. Poundmaker soon repented and surrendered to General Middleton on May 25th, 1885. At his trial he said, "Everything I could do was done to stop bloodshed. Had I wanted war I should not be here now, I should be on the prairie. You did not catch me, I gave myself up. You have me because I wanted justice." To the jury he spoke with passionate eloquence, concluding, "I can not help myself, but I am a man still and you can do with me what you will. I said I would not take long and now I am done." He was sentenced to Stony

<sup>(f)</sup> Dr. McLean, the author referred to, favours me with the following further particulars,—"Crowfoot was well known to me; he had, according to the Indian customs, several wives. I have met only one Indian bachelor, and he was a Blood Indian dwarf. I never saw an old maid. Polygamy was extensively practised, and whilst I never encouraged it, I did not denounce it, as it was the result of their political and social customs, which would be rectified through advancing civilization. Crowfoot had several sons."



Mountain Penitentiary for three years. He had long black locks which fell to his shoulders and lent dignity to his appearance. At his earnest request these were spared. He spent half a year at work in the garden and grounds as a prisoner. The confinement worked sadly on his proud spirit and induced disease. His conduct was excellent and the Government opened the gates and allowed him to return to his people. "Poundmaker was," writes this historian, "a chief of great ability. He had the skin of a Cree Indian, the visage of a commander and the cool and strong judgment of a white man."<sup>(m)</sup> After Poundmaker's release he went to visit his old friend and foster parent, Crowfoot. He was received with great rejoicing but the excitement of keen joy was too much for him. A blood vessel burst and he died. "His name," says the same historian, "will always be associated with the rebellion in the North-West, but the nobler and truer side of his character will best be known by his intimate relations with his people, and his earnest struggles on their behalf." His name is given in Governor Morris' book as *Pondmaker*, but without authority for such change."<sup>(n)</sup>

MIKASTO, or RED CROW, chief of the Blood Indians, is a native statesman who stood next in rank to Crowfoot. He is tall and thin, with an aquiline nose, small, piercing eyes, a face beaming with intelligence, and of a mild disposition.

"He was," writes the author of "Canadian Savage Folk," "one of the bravest warriors and hunters. Sitting in his spacious lodge with the minor chiefs he discourses about the necessities of his tribe and lays plans for their progress in civilized life. In the old days I have often gazed with astonishment at the record of his brave deeds in the picture writing on his lodge. I have counted them, when grouped together, to the number of nearly three hundred."

"I have never heard of a single action unworthy of the dignity of a statesman who aspires to be an example of probity to his followers. . . . It is his striking personality which enables him to command implicit obedience to the customs and laws of the tribe. In the Council he presides with dignity, allowing the chiefs full liberty in discussing tribal affairs, and reserving his mature judgment in settling difficulties. As a firm administrator of law he has won the admiration of his people." And as Dr. McLean says in concluding his narrative—"May he reign in peace and spend many years on earth, a wise law-giver, teacher and friend of his race."<sup>(o)</sup>

(m) "Canadian Savage Folk," 388.

(n) "Treaties of Canada," by Gov. Morris, p. 219.

(o) "Canadian Savage Folk," by Dr. McLean, 413.

**OTTAWA CHIEFS.** Pontiac was a great chief of the Ottawas. He was about fifty years of age when Quebec was taken. His story has been so well told that it is unnecessary to do more than to refer to him here.(p)

**THE BLACKBIRDS.** There were several noted red men who bore the name of Blackbird. Catlin gives the story of the Mandan chief of this name, a proud and cruel potentate of the middle of last century. On his death he was placed on his favourite white steed, dressed in rich furs, feathers and war paint. A great grave was dug on a high bluff overlooking the Missouri River, into which was led the horse with his dead burden, and they were buried together.(q)

**ANDREW J. BLACKBIRD.** An Ottawa of this gens is well known as an educated man, who occupied the position of interpreter at Harbour Springs, Michigan, and was for a time postmaster there. He is author of an interesting volume, "History of the Ottawa and Chippewa Indians," replete with information as to his people, their legends, history, customs and language.(r)

**MAKADEBENESSI.** There were two brave men of the Ottawa tribe whose history it has been found difficult to separate so as to give to each the credit due for heroic deeds and loyalty. The descendants of both are cousins, as were the parents, and have Manitoulin Island as their home.

(p) "Parkman's Conspiracy of Pontiac." "Henry's Travel," part 1, ch. ix.

(q) "Geo. Catlin's Travels among American Indians," 285.

(r) Indian Moral Precepts. Andrew J. Blackbird gives twenty-one precepts, or moral commandments, of the Ottawas and Chippewas, the first five of which, with the sixteenth and the last one are as follows:—the others embrace the most of the decalogue.

(1) Thou shalt fear the Great Creator, who is the overruler of all things.

(2) Thou shalt not commit any crime, either by night or by day or in a covered place; for the Great Spirit is looking upon thee always, and thy crime shall be manifested in time, thou knowest not when, which shall be to thy disgrace and shame.

(3) Look up to the skies often, by day and by night, and see the sun, moon and stars which shine in the firmament, and think that the Great Spirit is looking upon thee continually.

(4) Thou shalt not mimic or mock the thunders or the cloud, for they were specially created to water the earth and to keep down all the evil monsters that are under the earth, which would eat up and devour the inhabitants if they were set at liberty.

(5) Thou shalt not mimic or mock any mountains or rivers, or any prominent formations of the earth, for it is the habitation of some deity or spirit, and thy life shall be continually in hazard if thou shouldst provoke the anger of these deities.

(6) Thou shalt disfigure thy face with charcoal and fast, at least ten days or more of each year, whilst thou art yet young, or before thou reachest twenty, that thou mayst dream of thy future destiny.

(7) Thou shalt be brave and not fear any death.

If thou shouldst observe all these commandments, when thou diest thy spirit shall go straightway to that happy land where all the good spirits are, and shall there continually dance with the beating of the drum of Tchi-baw-yaw-booz, the head spirit in the spirit land. But if thou shouldst not observe them, thy spirit shall be a vagabond of the earth always, and go hungry and will never be able to find this road, "Tchi-bay-kon," in which all the good spirits travel.—"Ottawa and Chippewa Indians of Michigan," by Andrew J. Blackbird, of Harbour Springs, late U.S. Interpreter. Babcock & Darling, Publishers, Cap. XIV.

At the treaty of Fort Wayne September 30th, 1809, a medal was given by General Harrison to the Black-Bird. An engraving of this is given at page 306 of Lossing's Pictorial History of the war of 1812. It is entitled the "Black Partridge Medal," by which name the Black-Bird was sometimes known. His Indian name was Maka-de-ben-ssi or Black-Bird.

On the prairie, now included in the city of Chicago, there was a stockade built by Durantaye in 1685, and in 1804 called Fort Dearborn. Here John Kenzie from Quebec opened a trading post, and for twenty years was the only white man beyond the limits of the Fort. Captain Heald was in charge in 1812 when a band of Indians, mostly Potawatomies surrounded Fort Dearborn, and it was soon apparent that the garrison could not hold their own. Makadebenessi, the Black-Bird, then appeared and warned them, saying to Mr. Griffith, the interpreter, in Indian fashion, "Linden birds have been singing in my ears to-day; be careful on the march you are going to take." He then gave to the officer the medal referred to, whether to prove his identity or for some other reason does not appear.

On August 15th the garrison marched out, but were soon cruelly attacked by the Indians as they passed along the shore. The Black-Bird restrained the red men as far as he could, and personally saved Mrs. Helm, step-daughter of Mr. Kenzie, from the scalping-knife. An engraved stone set in the wall of a warehouse near the banks of the Chicago river marks the site of the fort.

The garden of the late George M. Pullman's residence encloses the spot where Mrs. Helm was rescued by our hero. Here in 1893 Mr. Pullman erected in bronze a group representing the brave Black-Bird in the act of throwing up the arm of the savage whose tomahawk would in a moment have ended the woman's life. She lived to bless her brave benefactor, and Chicago honours him under the name of the Black-Bird, not knowing that in so doing our worthy Makadebenessi was the hero.

ASSIKINACK is the name of the next of the Black-Bird warriors to whom we refer. It signifies the Black-Bird with red wings, and sometimes appears as Assignac, Siginoc or Sackanough. Macinac was captured on June 2nd, 1763, when Sacs and Chippewas attacked and massacred the unwary garrison. Assikinack was there as a boy with his mother. He was again, under Shinguacongse, at Macinac when it was captured by the British in 1812. The Commissioner of Indian affairs at Washington furnished me with a copy of the petition of two

Ottawa chiefs dated at Washington, October 5th, 1811. One of these was Barstard, or Kimi-ne-tega-gan, the other "Black-Bird" or Signoc, chiefs of the Ottawa Delegation.

Mr. F. Lamorandiere, of Cape Croker, writes, "I personally knew J. B. Assikinack, who was an old man when I was a boy of 10 years. He was one of the greatest orators of his time, born a leader of men, quick in action and quick to learn. He was a chief both by birth and the choice of his people. Was born in Michigan; Grande Traverre, L'arbre Croche, Sagewong and St. Joseph, all claim his birth."

The Black-Bird's name appears in the relation of many border skirmishes, and in some important events during the war, but whether Makadebenessi or his cousin be referred to in each case it is now impossible to determine as they were both active British partisans.

The war over, Assikinack continued his allegiance to Britain, became Indian interpreter on the Manitoulin Islands, where he lived until his death on November 2nd, 1866, at the age of ninety-eight years. He was present as party or witness to several of the important treaties made with Algonquins by the British or Canadian Governments. He had in his youth been addicted to intemperance, but after settling down to peaceful pursuits entirely overcame this vice. He also renounced heathenism for Christianity, and used his great eloquence to persuade his people to follow the ways of virtue. On his baptism into the Roman Catholic faith he assumed the Christian names, Jean Baptiste. His good influence and example were widely felt and most valuable throughout the regions of the Georgian Bay and North Shore.(s)

(s) The author is indebted to the Reverend Daniel DuRanquet, the venerable missionary teacher of Wikwemikong, and to Mr. A. M. Ironside, of the Manitowaning Indian office, and to Mr. Frederic Lamorandiere, for inquiries made as to the Ottawa Black-Birds. Mr. Ironside suggests the name given to distinguish the hero of Fort Dearborn as he does not appear to have had a Christian name. It appears, however, that both of these warriors were sometimes called Assignak in Indian and Black-Bird in English story. Louis Odgik, a grand-nephew of the Chief, named in our narrative for distinction Makadebenessi, was the main informant of Mr. DuRanquet, whose interesting letter of May 27th, 1899, concludes as follows:

"The Chief of Chicago was called Assignak, after the starling, the bird which gives much trouble to farmers. Black-Bird is the translation of the Indian name, and I think the full name of that Chief. The place of his birth, Chicago, so says Louis Odgik. The time of his birth is not certain; his nephew father of Louis Odgik, was fifteen years at the beginning of the war (1812), his uncle might have been then from thirty-five to forty.

"The time of his death, eight or ten years before the birth of Louis Odgik, who is now sixty-four years old. His father, Bemunukinang, died in October, 1878, his sons say that the Chicago Chief Assignak, was yet strong and not over-aged at the time of his death, so they learned from their father.

"Before the war Chief Assignak had come on a visit to friends living about Makinac. He happened to be there when a British officer sent by the Government arrived and proposed to the Indians to join them in the war. They held a council and many answered their call, Assignak, thinking that his nephew, Bemunukinang, was too young (he was fifteen), wanted him to go home, but the boy felt greatly offended. 'No,' said he to his uncle, 'I will not leave you, wherever you go I will follow you.' So Michel Bemunukinang, Odgik's father, accompanied the Chief in all the campaigns of that war. They were at Niagara, about Detroit, and south of Detroit and at the river Aux Raisins. This is all I have been able to learn about your Assignak of Chicago. I remain, sir, yours truly, D. DuRanquet."

UPPER CANADA COLLEGE BOYS. In Mrs. Jameson's narrative of travels in Upper Canada in 1837, an account is given of a great assemblage of Indians on the Manitoulin Island. Here an important treaty was made with Chippewas, Ottawas and Potawahtomees. Assikinack, the interpreter, and Shinguakongse, the chief, were there and made addresses. The Black-Bird is, she states, a Christian, and extremely noted for his declared enmity to the dealers in fire water.

As most of the Indians brought their families with them to such gatherings, there were no doubt two youngsters there enjoying the fun. One of these was Charles Tebisco Keejak, a Chippewa lad, the other was Francis Assikinack, a son of the interpreter. Some three years after this, Mr. Jarvis, the superintendent, arranged that these two boys should come to Upper Canada College for their education. Keejak was a true son of the forest, supple of form, quick of sight and movement, skilled in use of bow and arrow and rifle. One morning he raced for a wager on a half-mile stretch down University Avenue against a British officer on a trotting horse, and got first to Queen street. He soon mastered the English language, and showed skill as a linguist. He then aided the late Rev. Dr. O'Meara in translating the New Testament into his native tongue, and was for a time interpreter to the Reverend R. Robinson, Congregational missionary to the Georgian Bay Indians. He was a scholarly man of fine features. He settled at Wobonash, near Owen Sound, where he died many years ago.

When Francis Assikinack entered college, he was a tall, slim boy of sixteen, and was diffident because of his inability to speak our tongue. He soon overcame this, was on the prize list in 1841 for good conduct and map-drawing. In 1843 he was in the first form and first in writing, general proficiency, Greek and geography. Francis left college after entering the sixth form, to go into a situation in the Government Indian Department. He had excellent testimonials from Mr. Barron, the Principal, and shewed a docile spirit by continuing his reading of history and the classics under the care of Bishop Charbonnel. While still at college he joined cheerfully with his classmates in their games and amusements, and distanced most competitors in feats of agility. He cared little for cricket or baseball. In winter he delighted in the making and storming of snow forts with noisy tumult of mimic war. He could shoot a robin on the wing with his bow and arrow and never missed the bullseye with his rifle. He stood six feet in his stockings, was of lithe form, jet black hair, nose somewhat aquiline, piercing dark eyes, and had small beautiful hands and feet. He is thus described by several "old

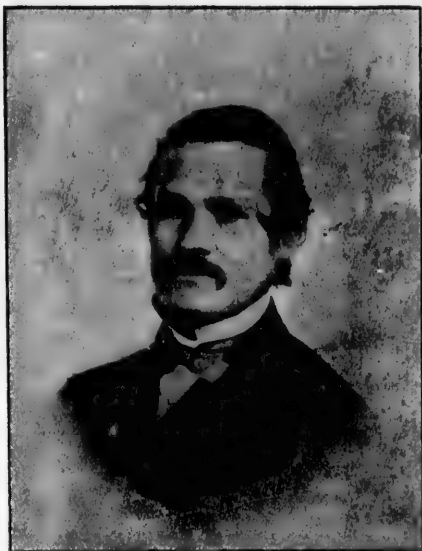


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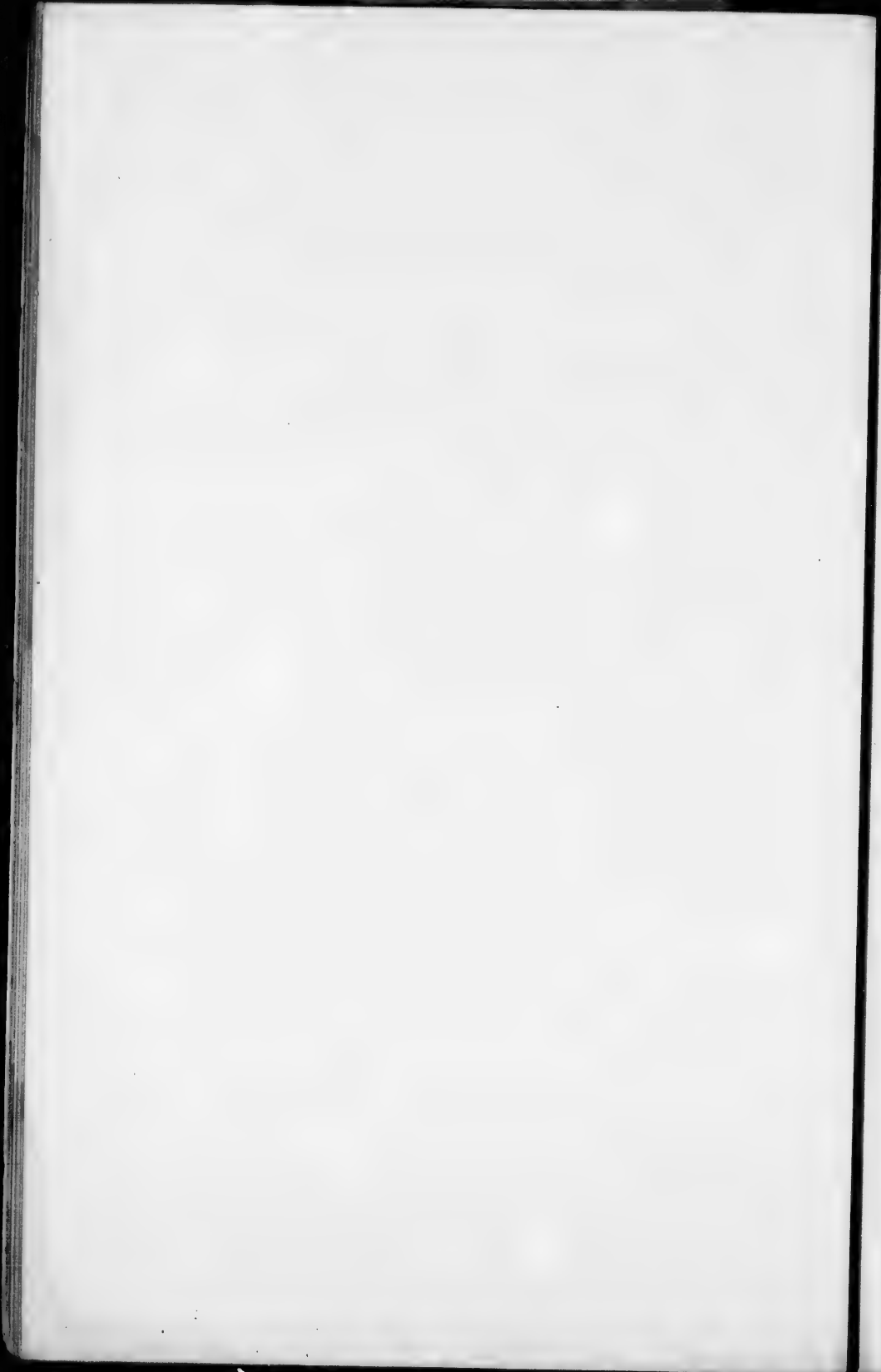
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*J. Assikinack*

*(From a photograph given by him to Mr. L. Heyden).*



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boys," who were classmates with him. His weakness was in mathematical studies, for which he had little taste. His classmates say that while they had their occasional caning, Francis never so suffered. The masters understood that the proud young Odahwah was doing his daily task conscientiously and treated him with sympathy and discretion. He was indeed proud of his origin and styled himself in official documents and in his literary productions, "a warrior of the Odahwahs," whom we call Ottawas. When acting as interpreter to the Indian department, Francis Assikinack read four able papers before the Canadian Institute, which may be found in their Journal of 1858 and 1860. In style of composition the articles are clear and eloquent. He discussed the origin and nomenclature of the Algonquins, their customs, funeral and marriage rites, feasts, modes of government, odadems or coats of arms, legends and myths. These papers are widely known and rank as valuable historical and ethnographic additions to Canadian literature.

Young Assikinack spent several years in the Indian office, generally at Toronto, and was witness to some important negotiations and treaties with Ontario Indians. His favorite associates were his former classmates in the college, with whom he conversed of his people, their history, legends and hopes for the future. He also related with flashing eye the valourous traditions of his race and among them the exploits of his heroic father. Of his people's prospects he once said, "Yes, we are going, it is true, but when we are gone our deeds will still fill many pages in the country's history. We have in Canada mingled in the white man's wars, first against him, then with him and against the common enemy."

He did not in his writings refer to Longfellow's *Hiawatha*, which had been recently published, but felt some disappointment or even resentment, that the songs and legends of his Algonkian forefathers had been set to the tune of an Onondaga pipe. He admitted however, that it is impossible to exactly localize the origin of legends of a nomadic race, even the Ottawas claim to have come from a region south of the great lakes long since the time of Columbus.

There were a sad romance and a sad ending to this promising young man's life. He became engaged to a young English lady of position and culture, and was congratulated on his happy prospects. After a time he fell ill and consulted a physician who found him suffering from a decline and could not conceal his anxiety, yet feared to speak the truth too rudely, for Francis was a favourite with all who knew him. A friend was sought, one who had been with him under Mr. Barron and Mr. Markland. To him Dr. Hodder said, "Yes, the Indian will die." On meeting his friend Alfred, Assikinack read his fate in his face, and said, "I see I

must go." He soon manfully put his affairs in order, resigned his office and went home to his people on the Island of the Manito. "There is," he said, "a beautiful grove in my people's old camping ground. I will go and end my days there." He died on November 21st, 1863, and his last resting place is at Wikwemikong.

GITCHI NAIGOU, LE GRAND SABLE. On May 12th, 1781, Gitchi Naigou and other Chippewa chiefs, in consideration of £5,000 New York currency, surrendered to King George the Island of Michillimacinae, then called La Grosse Isle, and they promised to "preserve in their village a belt of wampum, to perpetuate, secure and be a lasting memorial of the said transaction."

Gitchi Naigou is connected in history with the taking of Macinac by the Chippewas and Sacs in 1763. He was absent when the Fort was taken, and when he arrived found many white prisoners. Entering a lodge where they were bound, he murdered seven of these helpless people, whose bodies were used in a horrid cannibal feast which followed, as related by Henry, the early trader.

Under the name of *LeGrand Sable*, Gitchi Naigou lived for many years after. When old and feeble he longed to go with his friends to the spring sugar camp, but his physical powers were unequal to the task. Then his daughter, Nadowaqua, came to his help, and carried him on her back fully ten miles to the maple woods on the banks of Lake Michigan. She was renowned for this pious feat. Mr. Schoolcraft gives the story, with an illustration of the devoted daughter bending under her living burden, saying she imitated the feat of Æneas bearing Anchises from the flames of Troy.(t)

It is seldom that the women were mentioned in Indian treaties, though they were not always excluded from the Council, but in three treaties made by the gallant Governor Simcoe at Navy Hall in 1792 the "principal women" are included along with Sachems and war chiefs.(u)

It would be interesting to sketch the character of other Algonic chiefs who led their people and took part in inducing them to make terms with the advancing white man. Such was Sweet-Grass, the Cree, a brave and eloquent warrior whose influence was great in effecting the Fort Carleton treaties. He unfortunately died soon after from the accidental discharge of a pistol.(v)

(t) "Indian Tribes," 4, 49.

(u) "Blue Book Canadian Indian Treaties," Nos. 3, 3½ and 4.

(v) "What the great Chief Crowfoot was to the Blackfeet, so was Sweet-Grass to the Crees." Thus begins an interesting story, "The Conversion of Sweet-Grass," by W. A. Fraser in Canadian Magazine, Vol. 12, 403.

Mistowasis, supported by five Councillors, was party to the treaties of 1876, and lived until a recent day, seeing many of his people adopting the Christian religion and ways of life. His name is still attached to a reserve. The addresses of these and other chiefs at treaty making are remarkable for beauty of diction, sagacity and patriotic care for the future of their people.

We must conclude with a reference to a heroic character whose poetic spirit, transmitted through his descendants, has shed a lustre as of an autumn sunset, over our Northland.

WAUB-OJEEG, (the King Fisher). When Quebec was taken and the Marquis of Montcalm fell, Mamongazida (the Loon's-foot), a Chippewa chief, was by his side. He was the ruler of Chegoimiegon, bearing the totem of the Adik or American reindeer. After the capitulation, Mamongazida gave in his allegiance to Sir W. Johnson at Niagara and received the king's medal. Waub-Ojegg was the second son of this chief, and was born under the British flag. As described by Schoolcraft he had a piercing black eye, stood six feet six in his moccasins, a Saul among the people, was spare and lightly built but of great strength, activity and endurance. He became chief, and for the twenty years prior to his death in 1793, was the ruling spirit of his tribe. He sometimes led their warriors against the Outagamies or Foxes, and the Sioux. He was a mighty hunter and claimed as his preserve all the country from Chegoimiegon or La Pointe, near Sault Ste. Marie, to the River Brûle, at Fort du Lac in Wisconsin, and all caught poaching there were liable to suffer death. His lodge at La Pointe, where were the Council fire and seat of Government of the Chippewas of Lake Superior, was always well supplied with meat of deer and bear. It was sixty feet long, and in its centre was a post rising above the roof, on top of which was the carved figure of an owl, which turned with the wind as a weather vane. It also indicated the presence of the lord of the soil, for when he was off on his hunts or other expeditions, the owl was removed.

Waub-Ojegg was twice married; the eldest child of his second wife was Neëngai. John M. Johnston, a young Irish gentleman engaged in the fur trade, had occasion to meet the Chippewa chief in trading at Chegoimiegon, where the beautiful Neëngai was to be seen, and to see her was to love her. When he asked the chief for her hand, the old warrior, who was an affectionate father, demurred, saying, "Return, young man, with your load of skins to Montreal, and if there the women of the pale faces do not put my child out of your mind, return hither in the spring and we will talk farther; she is young and can wait."

The spring came and with it the young trader with unabated affection. The chief's daughter became Mrs. Johnston and lived very happily for thirty-six years at what is now the American Sault Ste. Marie, until Mr. Johnston's death.

The story is beautifully told in Mrs. Jameson's "Summer Rambles in Canada." Mr. Johnston was a native of County Antrim, his father having an estate at Craigie, near the Giant's Causeway. He fell into the company of the half baronial class of the North-West fur traders. The free life and beauty of the Northland attracted his poetic fancy as the like scenes in Upper Canada early in the century aroused the inspiration of his fellow countryman, Thomas Moore. He found in Waub-Ojeeg, as Schoolcraft says, a sort of rajah, whom men were always ready to follow. Andrew J. Blackbird met Johnston at Macinac, and describes him as "a most noble looking and tall young man, who spoke perfectly the Indian language." He had four sons and four daughters to whose education he paid the utmost attention.

Of the daughters, one became wife of Rev. Dr. McMurray, who was then Anglican missionary at the Sault, and later Rector of Niagara; another was wife of Mr. Henry R. Schoolcraft, for many years American Indian agent at Macinac.

Waub-Ojeeg was in as high esteem for eloquence and poetry as for warlike daring. Mr. Johnston translated one of his war songs into English verse.

#### WAUB-OJEEG'S BATTLE SONG.

On that day when our heroes lay low, lay low,  
On that day when our heroes lay low  
I fought by their side, and thought, ere I died,  
Just vengeance to take on the foe,  
Just vengeance to take on the foe.

On that day, when our chieftains lay dead, lay dead,  
On that day, when our chieftains lay dead,  
I fought hand to hand at the head of my band,  
And here on my breast have I bled, have I bled,  
And here on my breast have I bled.

Our chiefs shall return no more, no more,  
Our chiefs shall return no more—  
Nor their brethren of war, who can show scar for scar,  
Like women their fates shall deplore, deplore,  
Like women their fates shall deplore.

Five winters in hunting we'll spend, we'll spend,  
Five winters in hunting we'll spend,  
Till our youth, grown to men, we'll to war lead again,  
And our days like our fathers' will end, will end,  
And our days like our fathers' will end.

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This song was composed, more than one hundred years ago, for the expedition in which our hero led three hundred and forty warriors and overcame the Foxes and Sioux at the Falls of St. Croix, now in Polk County, Wisconsin. The battle decided the possession of St. Croix valley. (w)

Waub-Ojeeg's daughter inherited much of the poetic spirit of her father. Her Irish husband was also imbued with romance, and, in turn, characteristic and beautiful sentiments seemed to be innate with their daughters. Mrs. Jameson gives several examples, tales or legends taken down by her from the lips of these talented ladies.

#### ALGIC LEGENDS AND HIAWATHA MYTHS.

Then when I have strayed a while  
 Through the Manitoulin Isle,  
 Breathing all its holy bloom,  
 Swift I mount me on the plume  
 Of my Wakon-Bird and fly. (x)

THOMAS MOORE.

Before Mr. Johnston's time, Alexander Henry traversed this region, met Algonquins of various tribes, was at the taking of Macinac by the Sacs and Chippewas, and for some time a prisoner among them. In 1767 he published some legends regarding Manabozhu, and other Indian stories. We may here note that the spirit of the Algic muse was of a very different character from that of their southern neighbours. Mr. Parkman compares the legendary lore of the Iroquois with that of the Algonquins. The former black as the midnight forests, awful in its gloomy strength, while the tales of the Algonquins were different in aspect, of necromancy and witchcraft, men transformed to beasts, and beasts transformed to men, animated trees and birds who spoke with human tongues. The credulous circle around the Ojibway lodge fire heard of sorcerers dwelling among lonely islands, of spell-bound lakes, of grisly wendigoes, of evil manitoes lurking in the dens and fastnesses of the woods, of heroes who by subtle strategy or magic art achieved triumphs over brute force. The God of Thunder, who made his home among the caverns beneath the cataract of Niagara, was a conception

(w) "Schoolcraft's Indian Tribes of United States," 5. 524.

(x) This verse is in the poem, "From the Banks of the St. Lawrence." In a note the Wakon-Bird is stated to be "of the same species as the Bird of Paradise, the Bird of the Great Spirit." In this poem Moore describes Niagara and, passing through the lake, sees:

"Where the blue hills of old Toronto shed  
 Their evening shadow o'er Ontario's bed."

As this was in 1804 what the Irish poet saw was the cliffs known now as Scarboro Heights, east of the infant city, and then covered with magnificent oak and pine trees.



which the deep imagination of the Iroquois might fitly engender. The Algonquins held a simpler faith and maintained that the thunder was a bird who built its nest on the pinnacle of towering mountains.<sup>(y)</sup> Mrs. Schoolcraft carried her store of poetic lore with her to Macinac, and her accomplished husband states that the legends he gave to the world were related to him by the Chippewas of Lake Superior.<sup>(z)</sup> Mr. Schoolcraft's industry was undoubted and he had an extensive personal knowledge of Indian life and character. His large illustrated work on American Indian tribes was published by the U.S. Government. Mr. Parkman, Dr. O'Meara and others criticized his mode of handling the subject, and charge him with grammatical errors. In his volume "The Hiawatha Legends," many fanciful stories of Manabozu occur, but not a fact or fiction about Hiawatha.

"Shooting the Thunder Bird," is practised by the Chippewas and Crees. At Broken Head River, Lake Winnipeg, a Saulteau Indian, with his daughter and nephew, were recently in their tent during a violent storm. "I will shoot the Thunder-Bird," said the man, directing his gun towards a dark cloud. But Jupiter Pluvius quickly resented the intrusion. As the gun flashed a bolt from the cloud followed its course, the Indian and his nephew fell dead. Compare the Iroquois description with Shelley's lines in "The Cloud":

"Sublime on the towers of my skiey bowers,  
Lightning, my pilot, sits,  
In a cavern under is fettered the Thunder,  
It struggles and howls at fits."

Mr. Longfellow follows in the wake of Schoolcraft, deriving the nomenclature and much of the substance of his Indian Edda from this source. Mr. Schoolcraft's two volumes of *Algonquin Researches* were published in 1839. Let us shortly consider how and why it is that, through the offices of the famous New England poet, and his striking versification, the Canadian and Algonquin character of these poetic legends is to some extent lost sight of. Horatio Hale writes: "Hiawatha was originally an Onondaga chief, noted for his magnanimous and peace loving disposition. Being driven from his nation and the home of the Onondagas in New York State, by the wiles and threats of a rival Atatorho, he fled eastward to the powerful tribe of the Caniengas or Mohawks. After various adventures he reached the headwaters of the Mohawk River. He was adopted by Mohawks and was made a high chief of the nation." "When by joint efforts the confederacy known as the League of the Iroquois

(y) "Conspiracy of Pontiac," Chap. 1.

(z) "Introduction to Hiawatha Legends."

was established, the affection of Hiawatha for the place of his birth revived. He returned eastward in his old age to the country of the Onondagas where he died." "Longfellow, using a large poetic license, has transported the hero, with his Iroquois, to the shores of Lake Superior, and has made him an Ojibway chief; but he has preserved the outlines of his character, and in some respects, of his history."*(aa)*

Mr. W. M. Beauchamp, late Secretary of the Anthropological section of the American Association for the advancement of science, discussing the history and career of Hiawatha, says,*(bb)* "When Longfellow's Hiawatha appeared I was prepared to greet an old friend, and was surprised at being introduced to an Ojibway instead of an Iroquois leader. The change, however, gave a broader field for his beautiful poem, a gain to all readers, but as he retained little beyond the name it may be needless to refer to that charming work. It preserves, however, the leading thought,

"How he prayed, and how he fasted,  
How he lived and toiled and suffered,  
That the tribes of men might prosper,  
That he might advance his people."

Professor Campbell ascribes to the League an ancient Asiatic origin.

Dr. Brinton sets down this legend as a fanciful tale, based on old traditions. Dr. A. F. Chamberlain refers to "Manabozho or Nanabush, the demi-god and culture hero of the Chippewas and other kindred tribes, whose character and achievements Longfellow has mingled with those of the Iroquois patriot and statesman Hiawatha, to produce the majestic figure of his great epic."*(cc)*

The American poet may be said, in placing an Iroquois head on an Algic body, to have, in a manner, violated one of the main rules in Horace's Art of Poetry. Longfellow himself says that the legends are gathered,

"From the forest and the prairie,  
From the Great Lakes of the North-land,  
From the land of the Ojibways,  
From the land of the Dakotahs."*(dd)*

*(aa)* "Am. Folk Lore Journal," Vol. iii, 182.

*(bb)* "Am. Folk Lore Journal," Vol. iv, 295.

*(cc)* "Am. Folk Lore Journal," iv, 193, and ix, 48, and note a ante.

*(dd)* The critical reader may trace the Algic, as distinguished from the more sombre Iroquois character described by Mr. Parkman, in the greater portion of the legends forming the "Song of Hiawatha." "Ossoo, son of the Evening Star," is expressly stated by Mr. Schoolcraft to be an Algonkian tale. Among the beautiful songs rendered at the Wedding Feast by Chibiabos is the "Maiden's Lamentation for her lover, her Algonquin." "Paw-Pak-Keewis or the Storm Fool," is a Chippewa. Kwasind, the strong man, is stated by Schoolcraft to have been of Pauwating Village, now Sault Ste. Marie. He is the Ojibwa Hercules of the Epic. His strength was concentrated in the crown of his head, which was the

Among the legends of the Redmen of North America none are more numerous than those relating to the personage called variously, Manabozho, Nanahbosu or Nanabush, Schectac or Wesaketchak, Michabo and Messou; and our North country has many places sacred to him or connected with this mythical character by legend.<sup>(ee)</sup> He is regarded as the spirit of the northwest tempests, the personification of strength and wisdom. On the north shore of Lake Superior eastward from Thunder Bay Point, is his grave, according to a legend given by the late Peter Jacobs, while Alexander Henry in 1767 gave his burial place as an island on the east side of Michipocoten Bay called Nanibosu, held in much reverence by the natives. A mountain and point of land in that region also have his name. On a small rock on the Ottawa river are the prints of human footsteps and a round hole near by, the shape and size of a kettle. The Ottawas and Chippewas make offerings by throwing tobacco as they pass, saying they are tracks of Manabozho and the place where he dropped his kettle.

All the tribes referred to are, according to the late Sir Daniel Wilson, prehistoric, that is, had no written memoirs or records. The giving of one or more belts of wampum marked the consummation of each treaty, and these belts were carefully preserved. Young men of good memories were also chosen to act as custodians of tribal secrets and bearers of important messages, and the substance of treaties and historical matters was so preserved from generation to generation. The stories that old men, such as I-and-wah-wah, the Cree, can tell, were tales that had been recited for ages in the lodges and around prairie camp fires. Mrs. Jameson in her charming book referred to, gives some beautiful allegories, love and war songs, taken from the lips of the venerable

vulnerable part of his body. Iagoo the boaster is "from the mythology of the Chippewas." It was doubtless in deference to New Jersey feelings that one of his stories is not told by Longfellow. One wing of a mosquito, which Iagoo saw on a mush-keeg or great bog, was sufficient for a sail to his canoe, and the proboscis as big as his wife's shovel.

"Iagoo seems to hold the relative rank in Algonic oral relation, which our written literature awards to Baron Munchausen, Jack Falstaff and Captain Lemuel Gulliver." His hunting stories are incredulous marvels. Pauguk, the personation of death, is Ojibway, as is the story of Mondamin descending from the sky, but the mythical origin of Indian corn was a legend common to the North American tribes. "Manabozho, the great incarnation of the North, an Algonic legend," contains most of the stories attributed to Hiawatha, including the love of the arrow maker's daughter. His last journey was to the Northland, where he is understood to direct the storms which proceed from points west of the pole, while the legendary Hiawatha departed to find the Islands of the Blessed in the west, although the historical Hiawatha returned eastward in old age to end his days in his native country. *Shawondasee* is also, says Schoolcraft, vol. 2, 214, from Ojibway mythology. His sighs produced the balmy summer airs, the Indian Summer, and scattered the snowy hairs of the prairie dandelion. (Schoolcraft's "Algonic Researches," Vols. 1 and 2, *Ojibwa*, pp. 32 and 83). And as to the character of Iroquois music and poetry and Hiawatha, see *Archæological Report, Ontario*, for 1898, pp. 66 and 85.

(ee) The term Nanahbosu is used by the Plain Crees from Manitoba to the Rocky Mountains. Wesaketchak is the name applied to the demi-god along the Red River of the North, and thence north to Hudson Bay. The Abenakis and Micmacs have their legendary Glooscap.

Mrs. Johnston, once the fair Neëngai, or her daughters, who inherited their talents from Waub-Ojeeg, and no doubt also from their high-spirited Irish father. Dr. R. Bell relieves the monotony of geological research in our Northland by gathering gems of Algie story and song. Dr. Brinton, Mr. Leland, Horatio Hale, Dr. Chamberlain and others have also found here a mine of interest and beautiful imagery. It forms the folk-lore of an ancient race in which are preserved the thoughts, theories and imaginings of many past ages. It proves the kinship of this brave people to the dwellers in other lands, with the like joys, sorrows and fate.

These legends are of the thunder and other powers and wonders of nature, of love, war and revenge, of the birds of the air, of the beasts of the chase, of the great sturgeon and other denizens of the waters, and are more various than the fables of Æsop. They tell of gray-haired winter leaning on his staff, of bright-eyed spring, his brow covered with flowers and breathing from his lips an air sweet as the wild rose, the beauty of the moon and the morning star, of the sunset and the Aurora, at once the emblem of promise and path of the spirits of the dead. They personify frost and hunger and tell of the magic canoe that will float to the happy hunting fields where at last plenty will abound.

When Fridtjof Nansen, in the stout little *Fram*, was on his way to pass three years in ice and snow, he looked out on his beautiful Norway and exclaimed, "You may shrug your shoulders as much as you like at the beauties of nature, but it is a fine thing for a people to have a fair land, be it never so poor." We have in our Algie land a territory that, for natural beauty, is not excelled by any on the face of the earth. Here are fertile valleys, tree clad hills, pellucid streams and mineral wealth in abundance. It is the paradise of hunters, the favorite haunt of the naturalist. The beautiful grosbeak flits about among the berries. The rossignol and song-sparrow enliven the woods and streams with their melody.

But let us not forget to add to the delight received from the senses and hope of the future, that satisfaction which should arise in his breast who feels that this too is a land of poetry, allegory and ancient story, that combine to make a charming background of Canadian history. We have considered the origin and traced the genesis of the lore and romance that crowns every hill and peoples with a fairy creation every vale, lake and island of our Algie land. So feeling, let us not allow the New England cuckoo to oust from her nest the Canadian song-sparrow.

A poet has called this land "Our Lady of the Snows." Beautiful

indeed is she in her ermine mantle, her young head uplifted and her every step guarded by thousands of hardy liegemen, among whom the red men from the forest and prairie are to be reckoned at no insignificant figure. But I like best to look on this fair lady as she appears in autumnal garb in our wonderful Northland. The clematis and columbine make her fairy bower, gem-spangled moss her carpet. Tall pines and giant oaks are her sentinels, zephyrs fan her by day and at night beautiful Aurora flashes radiance. Hyacinths and golden-rod smile in her path. Ivy, blue bells and lilies of France unite to form her girdle. Her eyes are full of welcome, her hands are full of plenty, and bands of feathered songsters echo her praises.



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